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# LETTER

TO

Mr. Thomas Chubb;

OCCASIONED

By his two Letters to a Friend in  
vindication of *Human Nature*,  
humbly offer'd to the Considera-  
tion of the People call'd *Qua-  
kers.* with two Defences of  
the said Letter ag<sup>t</sup> Mr Chubb.

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By THOMAS MORGAN M.D.

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L O N D O N .

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A

# LETTER TO

*Mr. Thomas Chubb, &c.*

SIR,

A VING lately read over your two Letters to a Friend in vindication of *Human Nature*, against *Robert Barclay* and the *Quakers*; and having, as I conceive, therein discover'd some Mistakes and wrong Reasonings, together with something of Partiality and Unfairness inconsistent with your general Character and usual Candour in other matters;



I thought my self hereupon authoriz'd to write to you in this publick manner.

W H A T E V E R different Opinions and Parties Men may run into, and divide upon, concerning Faith and Divine Worship, I think 'tis generally agreed, that *Impartiality* is a common Principle of *Reason* and *Religion*: and therefore whoever sets himself up as a Reformer of Mens Minds and Morals, ought to maintain his Character clear in this, and to make it appear that he loves and seeks *Truth* only for its *own sake*; that he has no Prejudice or Party-bias; and consequently, that in any useful point of Speculation or Practice, he is fairly and equitably dispos'd to censure and blame all Parties alike, that are equally and alike mistaken or guilty. He who in his endeavours to settle Truth and reform the Manners of Men, shall fail in his regard to this Principle, will be sure to lose his Aim; because he evidently makes himself a Party-man, and thereby shews, that how great soever his *natural Abilities* may be, he is not in a *moral Sense* an *upright*, and therefore not a *capable Judge*.

T H E Doctrine of Man's moral Impotency since the Fall, and the necessity of the supernatural Influence, Aid, or Assistance of the Holy Spirit in order to Salvation, has been all along the common  
Prin-

Principle of Protestants, and particularly of the Protestant Calvinistical Church of *England*; whose doctrinal Articles are most evidently founded upon this Principle, and without which the Church by any publick authentick Act has never yet declar'd her Sense about Religion at all. Nay, the Calvinists carry this matter infinitely beyond *Barclay* and his Adherents, by not only asserting the necessity of such a supernatural Assistance, but confining it to a particular and very small Number, while all the rest of Mankind are precluded the Benefit, and shut out by an eternal, absolute, and irreversible Decree of *Reprobation*, or which is much the same thing, of *Non-Election*: whereas Mr. *Barclay*, tho he supposes the necessity of such a supernatural Aid or Assistance from the Spirit of God, yet he leaves the Benefit of it free and open to every Man who will accept it, which he supposes in every Man's Power, and that none are excluded but such as wilfully exclude themselves. And this is no more than what even the *Arminians* of your own, and all other Protestant Churches, have ever supposed and maintain'd.

NOW this being plainly the Case; supposing the Doctrine you argue against to be ever so false, absurd, or mischievous,  
'tis

'tis wonderful methinks how you should come to fix it as a peculiar Charge upon *Barclay* and his Adherents, as if that Party had been the only, or at least the principal Persons concerned. Why had not the Argument of these Letters been *humbly* offered to the Consideration of all Protestants, and particularly to the Protestant Calvinistical Church of *England*, as well as to the *People* call'd Quakers, who certainly are not more concern'd in it than *other People*? For my own part, I must needs say that this Peculiarity looks to me somewhat like Prejudice, and favours a little too much of the Spirit of Party, which I am sure is not the Spirit of God. I must leave you to give your Reasons for this Partiality at your leisure ; and in the mean while others will guesst at them as they are disposed. But the Publick will doubtless be inquisitive to know, how you should come about to be so much more humble and submissive to your Adversaries than to your Friends ; and perhaps the People on whom you would fix a general Doctrine, as a Party-Charge against them, may be apt to imagine that such a Conduct does not require any supernatural divine Assistance.

B U T if this Doctrine concerning Man's moral Impotence in consequence of the Fall, and the Necessity of divine Grace,

or the Aids and Influences of the Spirit as vouchsafed to Man from God for the sake of Jesus Christ, be a Scripture Doctrine asserted and taught in the New Testament, in Terms as clear, strong and express as those used by Mr. *Barclay*, and the Protestant Divines in general who have gone the same way : If this, I say, should be the Case, as might easily be made appear, 'tis then plain, that this Charge ought to have been laid somewhere else ; and that these two Letters should in all Right and Reason have been *bumbly offered* to the Consideration of the People call'd *Christians*, in vindication of *Human Nature*, against *Jesus Christ* and his *Apostles*. And whereas you will say that the Expressions and Phraseology of the New Testament, which seem to bear strongly this way, may admit of another Sense, and be capable of an Interpretation consistent with the Constitution of *Human Nature*, and the Reason of things ; 'tis easy to reply, that by the same candid Rules of Judgment and Interpretation, Mr. *Barclay* and other Protestant Divines may be likewise understood and clear'd, with *Christ* and the *Apostles*, without impeaching them under so weighty a Charge, as contradicting and subverting the Reason of things, and the common Principles of *human Nature*. And therefore the Charge which you have in  
appear-

appearance brought only against *Barclay*, must ultimately rest upon the New Testament, or Christianity it self; and whatever you may say to bring off the one, will at the same time clear the other also, and prove your Impeachment to be very unjust and ill grounded: For I hope a Christian Divine may be allow'd to speak in the Language and Style of a Book, which he takes as the Rule and Standard of his Faith and Practice, and may reasonably claim to be understood in the same Sense, and according to the same Rules of Interpretation, with the *Author of his Faith*, and the *Captain of his Salvation*. If you could have shewn that *Barclay* had introduc'd a new and strange Language different from the Language and Style of Scripture, or that he had understood the Words and Expressions of Scripture in an unscriptural Sense, that had been doing something to the Purpose. But instead of this, to strain his Expressions beyond their scriptural Meaning, or his own Intention, in order to fix Consequences upon him which he did not own, and wou'd disclaim as much as you, this I think is a plain instance of Partiality and unfair Dealing: and one might undertake at any time, from the same Principles, and in the same way of arguing, to charge the Scripture and Christianity it self with the same Absurdities,

dities, Inconsistencies, and ill Consequences.

I HAVE said thus much without entering directly into the Merits of the *Cause*, only to let you see what I thought blame-worthy in your manner of *attacking* it. And this I apprehended but as doing a piece of Justice to a Body of Men, who for ought I know, or perhaps for any thing that you can prove to the contrary, may be as good Christians and as good Subjects as any among us. If you, being convinced of this, are either afraid or ashamed to own it, I am sorry for it: but if you cannot own it consistent with your *Principles*, I think you would do well to publish your *Reasons*.

BUT to come to the Point, I must own that I cannot be at all satisfy'd from what you have offered, that *Barclay*, upon his *Principles*, must give up the natural Agency of Man, and make him a Patient only, or a mere passive Recipient, without any active Power at all with respect to moral Good and Evil, Right and Wrong. 'Tis true, indeed, that *Barclay's* Phraseology is a little peculiar, and such as perhaps you and I, in the common Course of Conversation and Writing, may not have been much used to; but yet his Language and Style comes so near to that of Scripture, especially St. *Paul's*, that a Man really concerned for Christianity would be some-

what tender how he should absolutely condemn it, or draw such Consequences from it as might possibly affect St. Paul and our Saviour himself as much as *Barclay*.

BUT I apprehend you have mistaken Mr. *Barclay* in three very material Points : First, with respect to the direct, immediate, and proper Consequence of the Fall. Secondly, with respect to the present State of Mankind, as they are considered under a Law of Grace, and as they are all redeem'd or recover'd from a State of Death and Bondage, to a State and Capacity of Liberty and Immortality by Jesus Christ. And lastly, with respect to the Nature of that divine Aid, Assistance, or Operation of the Spirit upon the Mind, which he supposes necessary to Salvation, or necessary to enable Men to the regular, steady Practice of Virtue and true Goodness. Now if you have mistaken him in every one of these Points, it is not likely that you should do him justice with regard to the Nature and Consequences of his Scheme.

I. WITH regard to the natural, direct, and proper Consequence of the Fall. *Barclay* does indeed suppose that Man was hereby subjected to a State of absolute Bondage, under the Dominion of the Devil, and the prevailing Impetus of his own carnal Appetites and selfish Passions. In this State of total Vassalage and moral

Impotency, Man could not have obtain'd the Favour of God, or intitled himself to Life and Immortality ; and consequently must have perished everlastingily with the Beasts, without any possibility of a Resurrection, or any future State of Life and Action, This, as I understand *Barclay*, was his Notion concerning the direct immediate Consequence of the Fall of Man, antecedent to the recovering Grace of God, vouchsafed to all Mankind by Jesus Christ. And this I think is plainly the Scripture Account of the matter, as I could abundantly prove had I time to enlarge. But whether this be the true Sense of your Adversary or not, thus much you will certainly gain by what I have said, That if you cannot understand *Barclay's* Opinion, you will be sure to understand *mine*. Indeed whether this was really and in fact so, we have no other way to know but by *Revelation* : for I suppose you will not undertake to prove from the Nature and Reason of things, or from your Idea of *human Nature*, that this could not possibly have been the Case. But then,

2. *BARCLAY* supposes that all Mankind, without excepting or exempting any, are the Subjects of that Redemption which is by Jesus Christ. All Men are equally put under a Law of Grace, in a State of moral Government, with sufficient Means, Helps, and Assistance to obtain the Favour

of God and eternal Life, if they will make a right Use of the Talents which God has intrusted them with.

AND here all Men are left to their liberty to chuse or refuse, to accept or not accept, to comply with the Rules and Measures of Virtue and Religion which God has set them, or not to comply ; that is, in short, to obtain eternal Life or lose it, according to the different Use they make of their own Understanding, Liberty, and active Powers. This is the Sense in which I always understood Mr. *Barclay*, and in which I think any one else would understand him, who has no Interest or Inclination to mistake his Meaning. 'Tis true, he had not a strict philosophical way of expressing himself, and did not observe the Rules of modern Accuracy and Politeness : for he was not writing a System of Philosophy, but Divinity ; and therefore might possibly think the Language and Diction of the New Testament upon such a Subject, to be as good as any other. By the same way of Procedure and Rules of Interpretation, one might easily write a Vindication of Human Nature against a very silly Book call'd the Bible : and indeed, considering the philosophical Rigour you have used with *Barclay*, in straining his Expressions to a Sense which 'tis plain he never had in his Mind, I think St. *Paul* and Christ himself had very good luck to escape

escape better Treatment, which perhaps they had no Right to, had not Prudence directed the Blow another way.

3. I think you perfectly mistake *Barclay's* Sense with respect to that *Grace, divine Aid, or Operation of the Spirit*, which he supposes necessary to a regular, confirmed State of Virtue and true Goodness, in order to obtain the Favour of God and eternal Salvation upon the Christian Terms. You suppose this Grace, or divine Assistance, to be such as destroys the natural and moral Agency of Man, and renders him a Patient only, or a mere passive Recipient of the Actions and Operations of another.

B U T did ever any one before understand *Help, Aid, Assistance, &c.* in any such Sense ? The very Notion and Idea of *Aid* or *Assistance* necessarily implies and supposes Agency or active Power ; for no body talks of assisting a Stone, a Clock, or any other mere passive Recipient, that can do nothing it self, as having no Agency or Power of acting.

I N D E E D you all along confound what *Barclay* says of the State of Man, as the immediate Consequence of the Fall, antecedent to recovering Grace, with what he elsewhere asserts and maintains of the present State of Mankind, under a Dispensation of Grace and a State of moral Government, in order to future Rewards or

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Punishments ; and then you charge him with an Inconsistency which he was not guilty of, as if he had affirmed and deny'd the same things of the same Persons, at the same time, and under the same Circumstances : but I take this Contradiction not to be in *Barclay*, but only in your way of understanding him.

AFTER you had made the Question between *Barclay* and you to be this, Whether Man be an Agent or a Patient ; whether he be a Creature endued with active Power, or a mere passive Recipient only ; there needed but little Pains to confute him with those who allow of any human Agency, and consequently of any Religion or Morality at all : and therefore your Vindication of Human Nature against such an Antagonist might well be very short. But to let People see that this cannot be the Question betwixt *Barclay* and you, but that you have greatly mistaken or misrepresented the Sense of your Adversary, I shall in the first place lay before the Reader *Barclay's* own Judgment in his own Words, and shew that he has carried the moral Impotence of Man, in consequence of the Fall, and the necessity of divine Grace in order to his Recovery, no farther than the Scripture it self does : and then I shall consider the philosophical State of the Case, and shew, that *Barclay's* Judgment hereupon may be both right in

it self, and agreeable to the Christian Revelation, for any thing that appears from the Nature and Reason of things to the contrary. And this being done, I shall put an end to the Trouble I am giving you, and submit the whole to your farther Consideration.

MR. *Barclay* delivers his Judgment and Sense concerning the Fall and Recovery of Man, in the 4th, 5th and 6th Propositions of his Apology, which I shall here transcribe : Fifth Edition in *English*, p. 94, 108, 109, 110.

' Prop. 4. ALL Adam's Posterity, or  
 ' Mankind both *Jews* and *Gentiles*, as to  
 ' the first *Adam* or earthly Man, are fal-  
 ' len, degenerate, and dead ; deprived of  
 ' the Sensation or Feeling of this inward  
 ' Testimony, or Seed of God ; and is sub-  
 ' ject to the Power, Nature, and Seed of  
 ' the Serpent, which he soweth in Mens  
 ' Heart, while they abide in this natural  
 ' and corrupted Estate : from whence it  
 ' comes, that not only their Words and  
 ' Deeds, but all their Imaginations, are  
 ' evil perpetually in the sight of God, as  
 ' proceeding from this depraved and wicked  
 ' Seed. Man, therefore, as he is in this  
 ' State, can know nothing aright ; yea, his  
 ' Thoughts and Conceptions concerning  
 ' God, or things spiritual, until he be  
 ' disjointed from the evil Seed, and united  
 ' to the divine Light, are unprofitable both  
 ' to

‘ to himself and others. Hence are rejected the Socinian and Pelagian Errors, ‘ in exalting a natural Light ; as also the ‘ Papists, and most of Protestants, who ‘ affirm, That Man, without the true ‘ Grace of God, may be a true Minister of ‘ the Gospel. Nevertheless, this Seed is ‘ not imputed to Infants, until by *Trans-*  
*gression* they *actually join* themselves therewith ; for they are by Nature the Children of Wrath, who *walk* according to the Power of the Prince of the Air, and the Spirit that now worketh in the Children of Disobedience ; having their Conversation in the Lusts of the Flesh, fulfilling the Desires of the Flesh and of the Mind.’

IN confirmation of this Proposition, the Scripture Texts which he quotes or refers to, are such as these : *In the Day thou eatest thereof, thou shalt surely die*, Gen. ii. 17. So he drove out the Man, and he placed at the East of the Garden of Eden Cherubims, and a flaming Sword, which turned every way to keep the way of the Tree of Life, Gen. iii. 20. He saw that every Imagination of the Thoughts of his Heart was only evil continually, Gen. vi. 5. The Heart is deceitful above all things, and desperately wicked, Jerem. xvii. 9. For I know, that in me, that is, in my Flesh, dwelleth no good thing ; for to will is pre-

*present with me, but I find no means to perform that which is good, Rom. vii. 18.*

*THE carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be. So then they that are in the Flesh cannot please God, Rom. viii. 7, 8. The natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him; neither indeed can he know them, because they are spiritually discerned, 1 Cor. ii. 14.*

*Prop. 5. · GOD, out of his infinite Love, who delighteth not in the Death of a Sinner, but that all should live and be saved, hath so loved the World, that he hath given his only Son a Light, that whosoever believeth in him should be saved, John iii. 16. Who enlighteneth every Man that cometh into the World, John i. 9. And maketh manifest all things that are reprobable, Eph. v. 13. And teacheth all Temperance, Righteousness, and Godliness; and this Light lighteneth the Hearts of all in order to Salvation. And this is it which reproves the Sin of all Individuals, and would work out the Salvation of all, if not resisted: nor is it less universal than the Seed of Sin, being the Purchase of his Death, who tasted Death for every Man: For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 22.*

Prop. 6. ACCORDING to which  
 Principle or Hypothesis, all the Obje<sup>t</sup>  
 tions against the Universality of Christ's  
 Death, are easily solved ; neither is it need-  
 ful to recur to the Ministry of Angels,  
 and those other miraculous Means, which  
 they say God useth to manifest the Doc-  
 trine and History of Christ's Passion un-  
 to such, who living in the Places of the  
 World, where the outward Preaching of  
 the Gospel is unknown, have well im-  
 prov'd the first and common Grace. For  
 as hence it will follow, that some of the  
 old Philosophers might have been saved,  
 so also may some, who by Providence  
 are cast into those remote Parts of the  
 World, where the Knowledge of the Histo-  
 ry is wanting, be made Partakers of the  
 divine Mystery, if they receive, and re-  
 sist not that Grace ; a Manifestation  
 whereof is given to *EVERY MAN*  
 to profit withal. This most certain Doc-  
 trine being then received, that there is  
 an evangelical and saving Light and Grace  
 in all, the Universality of the Love and  
 Mercy of God towards Mankind, both  
 in the Death of his beloved Son, the  
 Lord Jesus Christ, and in the Manifesta-  
 tion of the Light in the Heart, is es-  
 tablished and confirm'd, against all the Ob-  
 jections of such as deny it : Therefore  
 Christ hath tasted Death for every Man ;

not

' not only for all kinds of Men, as some  
 ' vainly talk, but for every Man, of all  
 ' kinds. The Benefit of whose Offering is  
 ' not only extended to such, who have  
 ' their distinct outward Knowledge of his  
 ' Death and Sufferings, as the same is de-  
 ' clared in the Scripture ; but even unto  
 ' those who are necessarily excluded from  
 ' the Benefit of this Knowledge, by some  
 ' inevitable Accident : which Knowledge  
 ' we willingly confess to be very profit-  
 ' able and comfortable, but not absolutely  
 ' needful unto such from whom God him-  
 ' self hath with-held it ; yet they may be  
 ' made Partakers of the Mystery of his  
 ' Death, tho ignorant of the History : *If*  
*they suffer his Seed and Light enlightning*  
*their Hearts to take place,* so as of  
 ' wicked Men to become holy, and Lovers  
 ' of the Power by whose inward and se-  
 ' cret Touches they feel themselves turned  
 ' from Evil to Good, and learn *to do to*  
*others as they would be done by* ; in  
 ' which Christ himself affirms all to be in-  
 ' cluded. As they have then falsly and er-  
 ' roneously taught, who have denied Christ  
 ' to have died for all Men ; so neither  
 ' have they sufficiently taught the Truth,  
 ' who affirming him to have died for all,  
 ' have added the absolute necessity of the  
 ' outward Knowledge thereof, in order to  
 ' obtain its saving Effect. Among whom

the Remonstrants of *Holland* have been chiefly wanting, and many other Assertors of *Universal Redemption*; in that they have not placed the extent of his Salvation in that *divine and evangelical Principle of Light and Life*, wherewith Christ hath enlightened every Man that cometh into the World; which is excellently and evidently held forth in these Scriptures, Gen. vi. 3. Deut. xxx. 14. John i. 7, 8, 9, 16. Rom. x. 8. Tit. ii. 11.

These Propositions containing *Barclay's* full and complete Sense, concerning the Method and Dispensation of God's Providence and Grace, in the Fall and Recovery of Man, I thought I could not do the Reader justice without laying it before him in the Author's own Words, that every one may perceive and judge for himself, whether this be the true Scripture Account of the matter or not, and whether you have sufficiently grounded and supported your Charge against him, as having hereby subverted and destroy'd the *natural Agency, and moral Probationary Conduct of Man*. But to assist the Reader's Judgment, which may be otherwise prejudiced and prepossess'd, I shall here take the liberty to make a few obvious Remarks, in order to clear up what I take to be the Sense and Meaning of the Author: and if I should happen to mistake him, I shall willingly

lingly stand corrected, as soon as any one will give himself the trouble to inform me better.

I. THEN 'tis here supposed, agreeable to Scripture, and as a plain matter of fact, that Mankind with respect to their *moral State*, are divided into two grand Parties, as the Subjects of two different and opposite Kingdoms, under two opposite Heads or Leaders, governing and directing themselves by contrary and incompatible Principles, Laws, and Rules of Conduct. The first of these, who make up the Bulk and Gross of Mankind, are such as making a private Self-Interest in the Gratification of their Ambition, Avarice, and Sensuality, their ultimate End and Happiness, bend all their Endeavours, and employ all their Care and Diligence to obtain it, how contrary soever it may be to the Principles of Benevolence, social Virtue, and publick Good.

NOW the whole of this Character may properly enough be comprehended in the word *Selfishness*, because it denotes a Man who aims at, and pursues only, some supposed private Good, or Self Interest, without regard to the Good of Society, or the common Interest and Happiness of Mankind.

THE other Party, or Division of Mankind, consist of those few, who judging and acting

acting right in point of *moral Conduct*, aim at no Happiness but what is *Social*; but considering themselves as Members of Society, and their own Happiness only as a Part of the Whole, and inseparable from the common Good, accordingly govern and direct themselves in the whole Course of their Actions, upon the great Principle or social Law of *Benevolence*. These two opposite Tempers and Dispositions of Mind, as the prevailing governing Principles of Mens Actions on the one side or the other, are in Scripture called the old and the new Man, the carnal and the spiritual Mind, and the good and the evil *Seed*; as one is supposed to be sown and cultivated in the Heart by the Devil, the common Enemy, and the other by Christ as the common Friend of Mankind. And thus one Party are considered and represented as fallen in *Adam*, in a State of Vassalage, Darkness, and Enmity to God and Goodness, under the Power and Dominion of Sin and Satan; the other as recovered into a State of Liberty, Light and Love, under the Government of Christ, and the Influences of his Spirit and Grace. This is plainly the Scripture Language, and the Doctrine of the New Testament: and tho 'tis true that some of these Terms are metaphorical, and therefore not to be too rigidly understood in the bare literal Sense; yet since the Ground

Ground of the Metaphors are plain and obvious enough, I think to carp at the Terms, or to raise needless Difficulties about them, is to be too nicely and squeamishly philosophical.

2. 'TIS plain that *Barclay* here supposes, that the good and evil Seed, as he calls it, i.e. the Motives and Inducements that incline and dispose Men to *Selfishness* on the one hand, or to Benevolence on the other, do not act necessarily, or produce their Effects by any irresistible Agency upon the Mind; but leave Men entirely to their Liberty and natural Power of chusing and refusing, whether they will resist or not resist, comply with or reject either the one or the other. And 'tis according to the use they make of this Liberty, as they resist or comply with either the Motives and Inducements to Good or Evil, that they are denominated morally good or bad Men, and are either entitled to any Reward, or made liable to Punishment in consequence of their Actions. And this is what *Barclay* so often mentions, and is so careful every where to remind his Readers of, that I think a Man cannot understand him otherwise without great Prejudice, or a strong Inclination to mistake him. 'Tis true, *Barclay* often says, that Man, consider'd as fallen in *Adam*, in his corrupt degenerate State, or as acting from the evil corrupt

rupt Seed, cannot do good at all ; but all his Actions proceeding from this Principle, must be necessarily evil : which is no more than saying, that *an evil Tree cannot bring forth good Fruit* ; that *the carnal Mind is Enmity to God, and cannot be subject to the Law of God* ; and that such as are in the Flesh cannot possibly please God : or, which is the same thing, that Men cannot act right upon wrong Principles and Motives ; and that good Actions cannot proceed from the evil corrupt Principle and Intention of *Selfishness*. And in this I hope you are of *Barclay's* mind ; or at least if you shall still think that he has not express'd himself exactly and philosophically enough, you must own that he has err'd in good Company.

3. 'T IS here supposed and maintain'd, that such is the natural Blindness, Prejudice, and Carnality of Mankind, under their present Circumstances, or since the Fall, that they cannot be recovered out of this State of *Selfishness* without the Grace of God ; which in consequence of the common Redemption by Jesus Christ, is vouchsafed to all, in a Degree sufficient to enlighten and convince them in order to Repentance, and to strengthen and confirm them in a State of Virtue, Benevolence, or true Goodness, provided they make a right use of it, and

and improve it as they ought, by complying with, or not resisting it.

HERE then the Author, by maintaining the Non-necessity of sinning, and the Resistibility of Grace, has secured the Liberty of human Actions ; and asserted both *Free-will*, and *Grace*, in such a manner as to render them perfectly consistent with, and reconcilable to each other. And hereby he has cleared himself from the Difficulties pressed upon the Calvinists and Antinomians on the one hand, and Pelagians and Socinians on the other ; and I had never met with any one Man of tolerable Reading and good Sense, till your two Letters came out, who had not formed this Judgment of *Barclay* in the Point before us.

Your two Propositions, therefore, in which you pretend to sum up *Barclay's* Sense with respect to the present State and Condition of Mankind, are so far from expressing or representing the true Meaning of the Author, that they are a plain Contradiction to his whole Book. Your two Propositions, in which you would be thought to sum up the Sense of the Author concerning the present State of Mankind, are these :

- ‘ i. *MAN consider'd as Man, or that compound Creature consisting of Understanding, of Appetite, Affection, &c. which sprang from Adam as his original*

' Parent, has no Power or Ability at any time to think, speak, or act that which is good.'

2. ' MAN consider'd as Man, or that Creature compounded and derived as aforesaid, is necessarily determined at all times, either by his own natural Composition, or by the Agency of the Serpent, to think, speak, and act that which is evil.'

NOW so far is this from expressing the Sense of *Barclay* concerning the present State of Mankind, that he all along most expressly and clearly asserts and maintains the quite contrary; namely, that Mankind, in their present State, as they are all redeem'd by Jesus Christ, and under a Law of Grace, have all the Power, Ability, or Liberty of either chusing or refusing, complying or resisting, with respect both to the good and the evil Principle. And 'tis upon this foot that under the fifth and sixth Propositions, he enters upon a large and strenuous Defence of human Liberty, or the Moral Government of Man, in order to the Justice and Equity of Rewards and Punishments, against those who had subverted and destroy'd all the Grounds and Reasons of this Doctrine, by supposing and maintaining the absolute Decrees, the Necessity of Sin, and the Irresistibility of Grace.

IT might, for ought I know, be *Barclay's* Opinion, that the State of Mankind, consider'd merely as fallen in *Adam*, without the Death of Christ, or the recovering Grace of God thro' him, would have been the same as represented in your Propositions ; that is, Men would have been absolutely subjected to the Power of the Devil, and their own Lusts, under an incurable Ignorance, Blindness and Selfishness. In which case Man would not have been a moral Agent, or accountable for his Actions ; and in consequence of this, Man would have perish'd with the Beasts, or have remain'd for ever under the Power of Death, without any Resurrection to Life and Immortality. And I am the more apt to think that this might be *Barclay's* Opinion, because I take it to be the true Scripture Account of the matter.

BUT however this be in fact, I think there is nothing in it contrary to the Reason of things, or to the Constitution of Human Nature. 'Tis easy to suppose Mankind to be in such a State of moral Impotence and Insufficiency, by reason of the Weakness of their Understandings, or the Strength of their Passions, as to render an extraordinary Assistance necessary, in order to remove their Ignorance, enable them to subdue their Passions, and qualify them for a right moral Conduct ; and this

without destroying their *natural Agency*. Beasts, Ideots, and Madmen are *Agents*; for I suppose you will not say they are bare Machines, or mere passive Recipients, without any active Power at all: but yet they are not *moral Agents*, or accountable for their Actions. If an Ideot or Madman kills his Friend, sets Fire to a Town, and destroys the Inhabitants, or commits any other Act of Violence, which under a right Use of Reason would be capital, the Man certainly *acts*; the thing done is done by *him*, and by no body else; but yet he is not deem'd a *moral Agent*, because the Weakness of his Understanding, or the Strength of his Passions, are supposed to be necessary and invincible. The People call'd *Hottentots*, who inhabit a considerable Part of *Africa*, about the Cape of *Good-Hope*, are Men, and have every thing essential to *Human Nature* as such; and yet with respect to their Capacity and Sphere of Action, they are very little, if at all, superior to the Brutes: they have no Religion, Laws or Government; no Professions, Arts or Sciences; no different Orders, Ranks or Degrees; no History, Chronology, or Use of Letters, and scarce any articulate Language; but live and herd together like the Beasts, from which they seem to differ but little more than in Shape. Now that all Mankind are not *Hottentots*

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at this Day, or that the whole World is not one great *Bedlam*, a vast Hospital of incurable Ideots, or a Forest of wild Beasts, is not owing to bare *natural Reason*, *Intelligence*, *active Power*, or any thing essential to *Human Nature*; but to the mere good Pleasure of *God*, and the *free Dispensation* of his Providence and *Grace* towards them. If therefore one should ask you, why you are not both with respect to your *Intellectuals* and *Morals*, as naked and unfurnish'd a Creature as an *Hottentot*, I suppose you would not say, because you are a *Man*, and endued with *Human Nature*; for so are the *Hottentots* as well as you: but because God has favour'd you with a clearer *Light*, and given you the necessary, pre-requisite Opportunities and Advantages for a higher Sphere of *Action*. And to make short under this head, I am very sure you cannot prove from any Principle of *Reason*, or *Human Nature*, that Mankind might not have been all *Hottentots*, or something still more helpless and miserable, had they not been redeem'd by *Jesus Christ*, or had not God for his sake plac'd them under a Dispensation of *Grace*.

SINCE, therefore, Man's Capacity of attaining to Righteousness and Immortality, is not the natural necessary Result of the human Constitution; and since the Christian Re-

Revelation plainly declares that all Mankind lost this Capacity in *Adam*, and were again restored to it by Jesus Christ, I think it is in all respects best, the wisest and the safest way, nay, most agreeable to the Nature and Reason of things, to own the Defects of our natural Knowledge, where unassisted Reason cannot help us, and to be guided by Revelation herein. 'Tis plainly one great and principal Design of the Christian Revelation, to excite and encourage us to constant Prayer, and a religious Trust in and Dependence upon God, as the *Author and Giver of every good and perfect Gift*, for the Supply of all our real Wants and Necessities; but especially for the Righteousness or State of real internal Virtue, which must entitle us to Immortality, as a Reward from God. This is, I think, evidently the Doctrine of Christ and the Apostles, or the Religion taught in the New Testament; and without such Exercise of Faith and Prayer in a constant, uniform Dependence upon God, we can have no ground at all, upon Christian Principles, to expect the divine Favour, or any Reward from God.

BUT your Notion concerning the Nature and Extent of Christ's Redemption, and the Necessity of divine Grace, as founded thereon, in order to Righteousness and Immortality, is I think a little extra-

extraordinary for a Christian ; and therefore I shall here give it the Reader in your own Words. Second Letter to a Friend,  
*p. 4, 5.* ‘ The Question betwixt me and  
‘ Mr. Barclay is not, whether God does  
‘ sometimes kindly interpose, and by a su-  
‘ pernatural Operation bring to Mens View  
‘ such useful Truths, as they thro’ Sloth,  
‘ Bigotry, or some other Impediment, are  
‘ ignorant of, or do not attend to ; or  
‘ whether by those Operations he presents  
‘ such Motives to Mens Minds as are ne-  
‘ cessary to excite to good Actions, still  
‘ leaving them perfectly at liberty as mo-  
‘ ral Agents, whether they will hearken to  
‘ and follow, or whether they will reject  
‘ those wholesom Counsels, as he by such  
‘ supernatural Operations, or by the writ-  
‘ ten Word, is pleased to lay before them.  
‘ Again,

‘ The Question is not whether such su-  
‘ pernatural Operations as aforesaid, are  
‘ or may be *necessary* or *expedient* to *some*  
‘ *Mens Salvation*. I say necessary to [sonie]  
‘ *Mens] Salvation* : and I think the Words  
‘ of Christ, as well as the Nature of the  
‘ thing, will justify me herein: *The whole*,  
‘ *saith our Lord, have no need of a Phy-*  
‘ *sician, but they that are sick. I came*  
‘ *not to call the Righteous, but Sinners to*  
‘ *Repentance*, as in *Mark ii. 17.* Christ  
‘ here distinguishes between righteous Men  
‘ and

and Sinners ; that is, betwixt those who make a right use of their Agency, to serve the Purposes of Virtue and true Goodness, and those who abuse their Agency to serve the Purposes of Vice and Wickedness : And as he declares himself a Physician only to the latter, so all his Operations, whether internal or external, are directed to this End, *viz.* to prevail upon Men to repent and mend their Lives.'

THAT *Barclay* does not suppose either the Grace of God, or natural Corruption, to have any necessary physical Effect upon the Mind, but that Men are always left free, whether they will comply with or reject either the good or the evil Principle, has been prov'd already ; and therefore concerning this Point, you can have no Controversy at all with Mr. *Barclay*, unless you resolve to make him your Adversary whether he will or no.

BUT what you here farther suppose, that Jesus Christ was sent as a Saviour and Physician only to *some*, perhaps here and there *one*, such mortally sick, or desperately obstinate Sinners as could not, or rather *would not* save and recover themselves by a right use of their Agency, and therefore needed the Grace of God to assist them in it ; this, I say, is somewhat new, and seems

seems to found a little odd upon the Christian Principles.

'TIS by way of Scorn and Reproach, and with an Air of Ridicule, that Christ tells the proud Self-justifying Pharisees, that he had no Business or Concern with such as they ; who being wise and righteous enough in their own Conceit, could not be convinced that they needed any thing farther. And this was only telling them, that if they were really so righteous as they imagin'd, they might then indeed do well enough without him, since he came to call not the Righteous but Sinners to Repentance : But then in the Scripture Account, all Men are Sinners, under the Dominion of Satan, and equally uncapable of obtaining Righteousness and Immortality, but by the recovering assisting Grace of God, as vouchsafed and dispensed to Mankind by Jesus Christ. And it might be easily evinc'd from the Principles of Reason and Philosophy, how or after what manner a certain Irregularity or Distemperature of the animal Constitution, might come to be the natural Principle of Carnality and Death, as seminally impress'd upon Mankind from their common Parents, so as to require an extraordinary Conduct of Providence, or Dispensation of divine Grace, in order to recover or deliver them out of it. But such an Enquiry

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here, would swell this Letter beyond its intended Bulk ; and therefore I shall reserve it for some other occasion.

BUT since you have admitted the *Necessity* and *Expediency* of such Grace to *some Men*, in *some Cases* ; perhaps it may be equally so to *all Men*, at *all Times*, and in *all Cases* ; at least you will be hardly able to prove the contrary. However, it must be allow'd, that you have turn'd off *Barclay* and the *Quakers* without much ado, or with as little Trouble as possible ; for to answer a Book of near six hundred Pages, without quoting one word of it, but going upon trust with the Reader for the whole Sense of the Author, is a new and short way of answering, by which any Man may at any time answer any thing in the World that he does not like.

UPON the whole, it seems evident to me, that *natural Agency* does not necessarily suppose or imply *moral Agency*, or a State of *moral Government* ; and that the Necessity of assisting Grace, as the Means of obtaining Righteousness and Immortality, is not at all inconsistent with the Liberty of human Actions : and therefore, if this Principle should be found to contain nothing in it repugnant to the Nature and Reason of things, I hope you may come to admit of it on the score of Revelation.

BUT

BUT if, after all, you should think this either not to be a Christian Doctrine, or not to be agreeable to the Reason and Fitness of things, I should be glad to hear from you farther upon this Subject : For tho I must profess my self a Christian, and that I take the Necessity of Grace as a Principle plainly reveal'd, and not at all contrary to the Nature of things ; yet I am not so far prejudic'd in favour of any Religion, as to be unwilling to have all its Principles brought to the Test of Reason and Argument. It must be impossible to clear up the Truth, or to settle Mens Judgments upon a right Foundation, where this Liberty is deny'd, and where Men are put under the Influence of worldly Hopes and Fears, to corrupt and bribe their Understandings with Selfishness and carnal Interest, and to keep them quiet in the Profession or Belief of certain Doctrines which they have never examin'd, and which perhaps they dare not inquire into. This is the way doubtless to make true Churchmen and sound Believers ; but it can never make Men of Impartiality and good Sense : for that Religion surely may well be suspected, which cannot bear the strictest Search ; and the Professors of which, jealous of their *Evidence*, are continually appealing to a foreign *Jurisdiction*, and crying out to the Civil Magistrate for Help,

to enable them to support by *Force* what cannot be supported by *Reason*. I am satisfy'd that no Point of true Religion can need such a Method as this, and that nothing but Obstinacy in a bad Cause can make a Man desire it: and therefore I shall readily quit any Principle, how sacred soever it may be thought, if Reason alone cannot support it; and if you can make it appear to be contrary to the natural Relation, or moral Fitness of things.

*I am, Sir,*

*Your Humble Servant,*

*Marlborough,* i send this  
*March 9. 1726-7.*

**T. Morgan.**

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